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A COMPENDIUM OF CHRISTIAN DOCTRINE

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A COMPENDIUM
of
CHRISTIAN DOCTRINE

By

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PREFACE.

The title of this book explains its purpose and scope. It is a compendium of Christian Doctrine and not an exhaustive treatment of this important subject. It contains the substance of what is used in lecture form, in the classes of the Training School of the Lutheran Deaconess Motherhouse, of Baltimore.

Furthermore, it is largely a compilation. The source material used includes particularly the following:

"Lecture Notes," by M. Valentine, D. D., LL. D.

"A Summary of the Christian Faith," by H. E. Jacobs, D. D., LL. D.

"The Elements of the Christian Religion," by Rev. C. A. Blomgren, Ph. D.

Grateful acknowledgment of the indebtedness to these well known authorities is herewith recorded.

FOSTER U. GIFT.

Baltimore, Md., June, 1924.

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CHRISTIAN DOCTRINE.

The proper beginning of the study of theology is with man as a religious being. That man is a religious being is proved:

1. From his very nature.

2. From the universality of religion.

What is the Christian religion? It is that religion which was taught by Christ and His Apostles, the central truth of which is the atonement and salvation through our Lord Jesus Christ.

Whence comes our knowledge concerning God and the Christian religion?

1. Partly from the world of nature,—Natural Religion.

2. Chiefly from God's Word,—Revealed Religion.

There are different views regarding revealed religion which may be summarized under three heads:

1. The Rationalists, who unite in rejecting a real, supernatural revelation, and make reason the final and supreme arbiter.

2. The Romanists, who, admitting a divine revelation, yet deny its sufficiency and add tradition and the interpretation of the church.

3. The Protestants, who receive the revelation of the Bible as the only and complete rule of faith and ultimate ground of confidence in matters of doubt and practice.

A COMPENDIUM OF CHRISTIAN DOCTRINE

CHAPTER I.

THE HOLY SCRIPTURES A REVELATION FROM GOD.

The facts which prove the Bible to be from God are numerous and convincing.

I. External Evidences.

A. Evidences from History.

1. The writers were eye-witnesses of the events recorded, or removed from them only a generation.

2. The language, dialect, and style are in agreement with the author and age of each book.

3. These books were received, read, and preserved as divine revelations, by those who lived at the same time with their authors.

4. They have been verified by the discoveries and researches of investigators.

5. Institutions now in existence can be accounted for only by the historicity of the Bible.

6. Opposing parties have preserved these records.

7. Ancient Versions corroborate the evidence.

B. Evidences from Miracles.

1. They form an essential part of revelation.

2. They were wrought under circumstances which forbid deception or delusion.

3. They were attested by witnesses above suspicion.

4. They were admitted by enemies. John 11:47; Acts 4:16.

C. Evidences from Prophecy.

A prophecy is a miracle of knowledge and establishes the divine character of the book containing it.

1. Prophecies referring to Christ. Gen. 3:15; Isa. 53; 9:6; Gen. 49:10; Jer. 23:5; Micah 5:2; Isa. 7:14; 61:1.

2. Prophecies referring to the Jews. Deut. 28 and 29; Jer. 24:8-10; Hosea 3:4; Matt. 24:1-34; Mark 13:1-23; Luke 21:1-24; Luke 19:41-44.

3. Prophecies referring to General History.

The four great empires of Daniel,—The Chaldean, the Medo-Persian, the Macedonian, and the Roman. Daniel 2:31-45.

Babylon,—Isa. 13:19-23; Jer. 59:38, 39; 51:36, 39, 57.

Nineveh,—Nahum 1:8, 14; Nahum 2:8, 13; Nahum 3:17, 19; Zeph. 2:13, 15.

Tyre,—Ezek. 26:3, 5, 14, 19.

II. Internal Evidences.

A. The wonderful agreement among writers of the Bible. "There are 66 books and over 30 writers, of every degree of culture and position, from

kings and princes to tent-makers and herdsmen. They are widely separated in time through a period of probably 1500 years. They wrote independently. They differ in style. They wrote history, biography, poetry, letters. Among them there is complete harmony, no clashing or contradiction of one another. The doctrines presented are the same and form one great system, convey one great idea, and are consummated in the establishment of Christianity. Did this just happen so? Is this the manner of human writers? It can be explained only by the divine origin of the Bible."

B. The supernatural character of Christ. See Rowe's "Christian Evidences," pages 59-74.

C. The supernatural doctrines of the Bible. The Incarnation, the Atonement, etc.

D. The supernatural morality of the Bible.

E. The supernatural power of the doctrines of the Bible. This is a matter of history.

F. The adaptation of the doctrines of the Bible to the need of the race.

CHAPTER II.

THE INSPIRATION OF THE HOLY SCRIPTURES.

Inspiration must not be confused with spiritual illumination. Inspiration is a special influence which belongs only to Prophets, Apostles, and other chosen men, while spiritual illumination belongs to all who are enlightened Christians, to some more, to some less.

Meaning of Inspiration.

1. The inspiration of the Scriptures consists in their having been written under the guidance of the Holy Spirit so as to make them truly and fully the Word of God. II Peter 1:21.

2. The inspiration of the Scriptures involves the idea of special or peculiar gifts.

3. Inspiration includes human and divine gifts. God inspired, man was inspired. The Holy Ghost employed men's faculties. This is called the "Dynamic Theory of Inspiration." Opposed to this view are those who claim that the writers were used as pens and that the Holy Ghost practically dictated every word. This is called the "Mechanical Theory," or "Verbal Inspiration."

4. Inspiration extends to the whole Bible. This is called plenary inspiration.

Proofs of the Inspiration of the Old Testament.

1. The testimony of Christ and His Apostles. Luke 1:70; II Timothy 3:16; Heb. 1:1; II Peter 1:21.

2. The manner of quoting the Old Testament by Christ and His Apostles. Matt. 21:42; 22:43, 44; 26: 54, 56; Luke 18:31; 21:22; John 7:23; 12:38; 15:25; Acts 4:25, 26; Romans 4:3; Gal. 4:30.

3. The prophecies of the Old Testament. These are very many and could have been uttered only under inspiration from on high.

4. The writers themselves claimed inspiration. This claim would not be proof in itself, but they must have known whether or not they were inspired prophets or pretending imposters. The latter is disproved by all the facts in the case. Deut. 31:19; Numbers 16:28, 29; Isaiah 8:1; Amos 3:1.

Proofs of the Inspiration of the New Testament.

1. Inspiration was promised to the Apostles by Christ himself. Matt. 10:19; Luke 12:12; John 14: 26; 15: 26, 27; 16: 13.

2. In the fulfillment of this promise they claimed to be inspired. Acts 4:8; I Cor. 2:13; I Thes. 2:13.

3. This claim was confirmed in various ways by them.

a. By working miracles. Acts 14:3; Heb. 2:4.

b. By the purity, sublimity, and perfect harmony of their doctrine.

c. By their holy lives and martyr deaths.

CHAPTER III.

THE CANON OF THE SCRIPTURES.

A canon, etymologically, means a reed, a rod, a rule, used for measuring.

A canonical book is a book belonging to the collection of Scriptures recognized as a standard of doctrine.

The Canonicity of the Old Testament.

I. It can be shown that the books now comprising the Old Testament are the very same as comprised that volume in the time of Christ and the Apostles.

A. The quotations of the Old Testament in the New (at least 600 such quotations).

B. The testimony of Josephus. Born A. D. 37. In his writings against Opion, Vol. I, Sec. 8, he speaks of 22 books. We have 39. This discrepancy is explained by the fact that we divide them differently. All the minor Prophets were one book.

C. The uniform testimony of the early Church Fathers. Origen, 231 A. D. Athanasius, 321 A. D.

D. Its agreement with the Jewish Canon.

II. The witness of Christ and the Apostles to the books now comprising the Old Testament is significant.

A. Nearly every book of the Old Testament is quoted in the New Testament.

B. No other book is thus quoted.

When and by Whom the Canon was Formed.

It was undoubtedly formed by Ezra and other holy men associated with him and called the "Great Synagogue."

The Apocryphal Books.

I. They do not now and never did form any part of the original Scriptures accepted by the Jews.

II. They are never once quoted or sanctioned by Christ or His Apostles.

III. The were rejected by the Early Church.

IV. Their internal evidence is against them.

The Canonicity of the New Testament.

I. The proofs already given as to their apostolicity and inspiration establish the canonicity of the books of the New Testament.

II. The judgment and decision of the churches of the first centuries supply additional proof.

CHAPTER IV.

GOD.

I. The Existence of God.

The existence of God is proved both from nature and from revelation.

A. Proofs from nature, — Natural Theology or The Theistic Argument.

1. The Ontological argument, which implies the impossibility of having an idea of a perfect being apart from the idea of a real existence.

2. The Cosmological argument, which proceeds from effect to cause.

3. The Teleological argument, which points out and emphasizes the design everywhere present in nature. "Whatever exhibits marks of design must have an intelligent author. There are the clearest marks of design in the works of nature. Therefore the works of nature must have an intelligent author."

4. The Moral argument. This argument is twofold,—first that which arises from the universal sense of dependence and moral accountability, and, secondly, that which arises from conscience, which is universal and indestructible in man.

B. Proofs from Revelation. The evidence from Revelation is needed however to supplement this knowledge of God and to clearly reveal Him as Father, Son, and Holy Ghost.

II. The Nature and Attributes of God.

A. Since God sustains relations to us He can reveal himself.

B. A distinction must be made between knowing God fully and knowing something about Him. Job 11:7-9.

C. By the mere light of reason and nature we gain a very inadequate and obscure knowledge of God.

D. Even Revelation can disclose Him to us only in part.

E. The Attributes of God.

Natural Attributes.

1. Spirituality. Isa. 31:3; John 4:24; II Cor. 3:17.

2. Unity. Deut. 4:34-39; 6:4; Mark 12:29; John 5:44.

3. Self-existence. John 5:26.

4. Personality.

5. Eternity. Psalm 90:2; I Tim. 1:17; Rev. 1:4-8.

6. Immutability. Psalm 102:25-27; Mal. 3:6; Eph. 3:11.

7. Omnipresence. Psalm 139:7-12; Isa. 66:1; Acts 17:27-29.

8. Omniscience. I Sam. 2:3; I Kings 8:39; Psalm 139:1-6; Luke 16:15; Rom. 11:33.

9. Omnipotence. Gen. 17:1; Matt. 19:26; Rom. 4:17.

Moral Attributes.

1. Holiness. Ex. 15:11; Lev. 11:44; Isa. 6:3.

2. Justice or Righteousness. Job. 8:3; Rom. 3:26.

3. Goodness. Psalm 145:8-9; Matt. 5:45; I John 4:8, 16.

4. Veracity or Truthfulness. Numb. 23:19; Rev. 15:3.

III. The Trinity.

A. The Scriptures teach that there is one God and that this one God is Father, Son, and Holy Ghost. This is the doctrine of the Trinity.

"There is one divine essence which is called and is God—and yet there are three persons of the same essence and power, who are also co-eternal, the Father, the Son, and the Holy Ghost." (*Augsburg Confession*).

The doctrine of the Trinity rests upon the three following propositions:

1. There is but one God.
2. There are three who are declared to be God.
3. The distinction between the three is not one of manifestation only, but is real and personal (*Jacobs*).

B. The doctrine of the Trinity is discoverable alone in Revelation. Genesis 1:1, 26; 3:22; Numb. 6:24-26; Isa. 6:3; Matt. 28:19; II Cor. 13:14.

C. The doctrine is a mystery.

It is beyond human understanding or explanation. There are no adequate analogies to it in human thought or experience.

D. It is a vital truth.

It is one of the most important truths of Christianity.

(For further discussion of this subject see Jacobs, Summary of the Christian Faith, Chapter 3).

CHAPTER V.

CREATION.

The following are some anti-Christian theories:

I. The theory of the eternal existence of the universe. This view is held by pagan philosophers generally.

II. The theory of emanation, which means that the universe proceeded from God by emanation of the divine essence.

III. The theory of Pantheism, which means that all is God and God is all.

IV. The theory of materialistic evolution. According to this theory there is no God, no creation, but the clash and reign of force and chance from which the universe evolved.

The Scripture doctrine is as follows:

I. The universe is not eternal.

II. It was not formed out of pre-existing material. Rom. 4:17; II Cor. 4:6; Heb. 11:3.

III. Creation was the free act of God. Gen. 1:3.

IV. Creation is the work of the Triune God. Gen. 1:1; Neh. 9:6; Rom. 11:36.

V. As to form, Creation was and is progressive. The six days of Creation are generally interpreted to mean six periods of time. These progressive steps were not self-productive evolution. There was a succession of distinct creative fiats of God.

VI. The Creation includes:

A. The heavenly bodies.

B. The material or physical world.

C. The various orders of angelic beings.

D. Man.

The following are some of the beliefs regarding the divine preservation of God's creation:

I. Some regard the universe as a mere machine which God has made and now leaves to take care of itself. Deism.

II. Some regard creation as a continued influx of God. Pantheism.

III. Still others believe in God's omnipotent agency, continually employed in upholding, governing, and continuing in existence, all that He has made. The Christian view. Neh. 9:6; Job. 5:20; Psalm 36:6; 66:9; 104:27-30; Acts 17:28; Col. 1:17; Heb. 1:3.

CHAPTER VI.
PROVIDENCE.

The term Providence means foresight. God's providence is His government, by which He regulates and directs, the affairs and actions of His creatures according to His wisdom, justice, and goodness. It is customary to make a distinction between a general, a particular, and a special providence.

I. By a general Providence, is meant God's government by which He regulates and directs the affairs and actions of His creatures in a general way as it pertains to the universe as a whole.

II By particular Providence, is meant that which extends to each and every part and every event however minute.

III. By special Providence, we mean that which has to do with some special interposition calculated to arrest attention, or something unusual, and out of the ordinary course of nature. Miracles. The Scriptures lead us to believe that God makes special interposition for the purpose of accomplishing His designs. The Bible abounds in facts that illustrate this truth. Indeed it may be that the whole Bible is but a revelation of divine interposition. Without this there would be no value and propriety in prayer. If God does not hear and answer prayer in such a way as to involve special interposition, then prayer is nothing more than a devotional exercise. Religious life and faith cannot live without a belief in a special Providence, or a God who hears and answers prayer.

The relation existing between the Providential government of God and our own free actions, we may not

be able to fully understand, nor explain how man can be free and yet in all his actions be controlled and governed by God. However, we must hold to the two great truths that we are free and therefore accountable, and that the Providence of God does include our free acts.

Difficulties.

I. Chief among the difficulties that meet us on this subject is this one, — How can the universal Providence of God, including His omnipotence and goodness, be reconciled with the introduction and continuance of evil in the world. We must answer that the existence of evil always has been, and must continue to be a profound mystery. God could, we suppose, have absolutely hindered the entrance of sin into the universe, but possibly this could only have been done by withholding from His intelligent creatures perfect freedom, and this brings up the question whether it were better to create a universe containing beings endowed with free will and capable of sinning, or to create a universe under absolute dominion of law. We can only answer that God, in His infinite goodness and wisdom, has created a universe with beings capable of sinning.

II. Another difficulty is the apparent inequalities in the world. We answer:

A. There is no ground for complaint. Each individual has more and better than he deserves.

B. The inequality is after all not as great as it appears. Even in this world men reap as they sow. "The mills of the gods grind slowly but surely," is largely true in spiritual matters.

C. We must wait until God's plans are completed before passing judgment.

CHAPTER VII.

ANGELS.

I. That angels exist is clearly taught in the Scriptures. Matt. 25:31; Matt. 26:53.

II. Their number is very great. Dan. 7:10; Heb. 12:22; Jude 14; Job 25:3; Ps. 68:17; Matt. 26:53.

III. They consist of different orders or classes. Col. 1:16; Rev. 12:7; I Thes. 4:16; Jude 9; Isa. 6:2, 6.

IV. The employment of angels consists chiefly in this:

A. That they are in the presence of God to adore and praise. Matt. 18:10; I Peter 1:12; Rev. 5:11.

B. That they are employed to execute the divine will in such matters as Providence. Gen. 28:12; II Sam. 24:16; II Kings 19:35; Heb. 1:14; Matt. 4:11; Acts 12:7; Matt. 24:31; I Thes. 4:17.

The Evil Angels.

I. The fact of the evil angels is taught in the Scriptures. Matt. 25:41; Rev. 12:7, 9.

II. The Scriptures teach that they were created holy and afterwards fell from their high estate. Jude 6; II Peter 2:4.

III. They are very numerous. Eph. 6:12; Luke 8:30; Mark 5:9.

Satan.

I. Satan is the chief of evil angels. I Chron. 21:1; Job 1:6; Matt. 12:24; Luke 4:2; John 13:27; Eph. 6:12; Rev. 12:7.

II. That Satan is a personal being is proved by the following facts:

A. He is everywhere in Scripture spoken of as a person.

B. Personal attributes and actions are distinctly ascribed to him. Matt. 4:1-10; John 8:44.

C. Punishment is inflicted which could be inflicted only on a personal being. Matt. 25:41.

CHAPTER VIII.

MAN'S STATE OF INNOCENCE.

The Biblical account of the creation of man includes several very important points.

I. That man was made by special divine interposition and that he was not the product of natural forces or development.

II. That his body and soul are different, both in their nature and origin.

III. That man is bi-sexual.

IV. That the race is a unit. This fact lies at the foundation of original sin and the adaptation of the provision of salvation to all men. Rom. 5:12, 19; I Cor. 15:21, 22; Heb. 2:16; Gen. 1:28; 3:20; 9:19; Acts 17:26.

V. That man was created in the image of God, which means:

A. In the spirituality of his nature.

B. In the personality of his nature as an intelligent, rational, free moral agent. Col. 3:10.

C. In the holiness and moral integrity of his nature: that he is free from sin. Eph. 4:24.

D. In the dignity and honor conferred upon him as the head of creation. Gen. 1:26, 28; Ps. 8:5, 8.

Different Views Regarding the Original State of Man.

I. The Pelagian View. This is that man was originally neither good nor bad, but in a state of total moral indifference. (According to this view all moral character consists in voluntary actions and therefore there could be no moral character until Adam had chosen good or evil. Consequently children possess no moral character at birth, but are born with a nature such as they think Adam had at creation. This is a denial of original sin).

II. The Romish View. This is, that although man was created holy, yet original righteousness did not pertain to his nature but was a superadded grace, and when lost simply left man the prey of his inordinate desires. These desires are not sin, but when uncontrolled lead to sin.

III. The Orthodox View. This is that man was made holy and with a nature entirely conformed to the will and law of God, so that if he had simply followed his nature he would never have sinned.

CHAPTER IX.

THE NATURE AND CONSEQUENCES OF SIN.

Sin is the transgression of the law. Both the Greek and Hebrew words for sin mean to "miss the mark."

The Fall of Man.

The first sin, or the sin of Adam, consisted in the following:

A. Unbelief.

B. Disobedience.

The first sin is a historical fact. Gen. 3:1-19. It is treated historically in the New Testament. Rom. 5:14; I Cor. 15:22; I Tim. 2:14. As to how sin could originate in a creature perfectly holy and good, no satisfactory explanation has been or probably can be given. Man possessed free agency. This consisted in the power to choose good or evil. God permitted man, in the exercise of his free will, to fall into sin.

God permitted it because:

A. Otherwise it would have meant the destruction of the free moral agency and accountability of Adam.

B. He was able to overrule it for His glory and the happiness of the race.

The Consequences of Adam's Sin.

I. Adam's soul became depraved.

II. He received the penalty of death,—death bodily, and spiritual and eternal.

III. He was thus alienated from God.

IV. All mankind became involved in Adam's fall. Gen. 3; Rom. 5:12; I Cor. 15:21-22.

Original Sin.

(See Augsburg Confession, Article II; Schmidt's Dogmatics, page 243).

I. Original sin arises from Adam's sin and fall.

II. It belongs to all men without exception.

III. It is propagated by hereditary descent.

IV. It consists of a privation of original righteousness and a positive inclination to evil.

V. This depravity is total depravity.

But man is not totally depraved in the sense that he cannot grow worse or that he does not have any good qualities, or that he is incapable of many natural virtues. He is totally depraved in the sense that all his powers have been injured by sin and that his whole nature has been alienated from God. Gen. 6:5; Ps. 14:2, 3; Ps. 51:5; John 3:5, 6; Rom. 3:23; I Cor. 2:14; Eph. 2:3.

Actual Sin.

We make a distinction between what is called original sin and actual sin, not because original sin is not actual sin, but because original sin is rather a state or condition of our nature, a sinful character out of which actual sin arises.

The Unpardonable Sin.

The unpardonable sin is called the "sin against the Holy Ghost." The unpardonable sin may be best defined as the sin of so resisting and refusing obedience to the Holy Ghost as to render one irrecoverably hardened and settled in the habit of sin. Its mark is the loss of all spiritual sensibility. Not that the Holy Ghost is unwilling to renew the sinner, but that the sinner has lost the capacity to respond.

CHAPTER X.

THE INCARNATION OF JESUS CHRIST.

The Incarnation is the divine act by which the Word became flesh. Isa. 7:14; Isa. 9:6; Phil. 2:6-11; Heb. 2:11-14; Gal. 4:4; Rom. 9:5; I John 4:3.

The Scriptures teach that the Incarnation took place by the direct agency of the Holy Ghost. Matt. 1:18; John 1:14; Luke 1:35; "Conceived by the Holy Ghost, born of the Virgin Mary."

The following are some of the Old Testament prophecies referring to the Incarnation:

A. The time. Gen. 49:10; Dan. 9:24-27; Haggai 2:9; Mal. 3:1.

B. The place. Micah 5:2.

C. His descent. Gen. 3:15; Gen. 22:18; Gen. 49:10; Jer. 23:5; Isa. 7:14.

The Incarnation was a necessity:

A. To give us a clearer revelation of God. John 1:18.

B. To set before mankind a perfect example.

C. To make possible and practicable an atonement for sin.

D. To provide a needed Mediator between God and man.

CHAPTER XI.

THE PERSON OF CHRIST.

I. The deity of Christ.

This is proved by the following facts:

A. Representations in the Old Testament. Isa. 7:14; Isa. 9:6; Micah 5:2; Zech. 13:7; Mal. 3:1.

B. Divine names and titles are applied to Him. Isa. 9:6; Ps. 45:6; John 1:1; John 20:28; Rom. 9:5; Heb. 1:8; I John 5:20.

C. Divine attributes are ascribed to Him.

D. Divine works are ascribed to Him.

E. Divine worship is ascribed to Him.

F. In the baptismal formula and in the Pauline benediction, He receives equal honor with the Father.

II. The humanity of Christ.

A. He had a human body. This is proved by the undisputed facts of His birth and life.

B. He had a rational soul. This is proved by the generally admitted facts regarding His growth in wisdom, His sorrows, His human affections, His prayers and temptations.

III. The union of these two natures.

These two natures are united in one person.

A. Christ is always spoken of as one person and not two persons.

B. Frequently both natures are referred to when person is mentioned. Phil. 2:6-11; Rom. 8:3; Rom. 9:5; Rom. 1:3-4; I Tim. 3:16; John 1:14.

C. The attributes of the one nature are never ascribed to the other nature.

CHAPTER XII.

THE STATES OF CHRIST.

I. The state of pre-existence. John 1:1.

II. The state of His humiliation. This begins with His birth and continues to the moment of His revivification in the tomb.

III. The state of exaltation. This begins with the moment of His re-animation in the tomb.

The Descent Into Hell.

This phrase is taken directly from the Apostles' Creed. After He was quickened, or came to life, and before His resurrection, "He descended into hell." The hell into which He descended between His quickening and resurrection was the place of the damned. I Peter 3:18-20; Col. 2:15; Eph. 4:9; Ps. 16:9, 10; Phil. 2:10; Rev. 1:18.

He descended, not for the purpose of suffering, but to manifest His triumph over Satan. His preaching (I Peter 3:19) was not evangelical but legal and accusatory. It was a real departure into the place of the damned, yet the movement was not local or physical but supernatural.

The Ascension of Christ.

His ascension was that act by which He visibly raised himself into the clouds and then in an invisible manner passed into glory. (*Blomgren*). "The right hand of God," does not signify a definite local place.

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CHAPTER XIII.

CHRIST'S WORK AS A PROPHET.

His entire work is called "Mediatorial." The word "Mediator," is used in the Bible sometimes in the sense of "spokesman," or "messenger," but more specifically it means a "reconciler," or "peacemaker." Deut. 18:15; I Tim. 2:5; Heb. 8:6; 9:15; 12:24.

I. As Mediator He must be divine in order to reveal God to man, and in order that His sufferings may have value as an atonement for the sin of the world. Matt. 11:27; John 1:18.

II. He must be human so that, as the second Adam, He could represent man. Gal. 4:4, 5; Heb. 2:17, 18; Luke 4:1-13; Rom. 8:29.

Christ's work as prophet means His work as the teacher of the world,—the Revealer.

The Prophetic Office is that by which Christ declares to men, for all time, and for all places, the nature and will of God. (*Jacobs*).

This He did:

I. Before the Incarnation, as the second person of the Godhead, as the angel or messenger of the Covenant. Isa. 9:6; Mal. 3:1; John 1:18.

II. During the incarnate state, by His personal teaching or ministry.

III. Since His ascension chiefly by the establishment of His church and the offices of the Ministry and the Sacraments.

CHAPTER XIV.

CHRIST'S WORK AS A PRIEST.

His work as priest is clearly proven in the Scriptures. Ps. 110:4; Zech. 6:13; Heb. 3:1; 5:6; 6:20; Rom. 8:34; Eph. 5:2; Heb. 9:25; Heb. 10:12.

Etymologically this English word atonement means at-one-ment, signifying reconciliation, to cover as with the sprinkling of sacrificial blood. Rom. 11:15; 5:11; I Cor. 7:11; II Cor. 5:18, 19.

The Ends to be Attained by the Atonement.

I. The Godward. This means the removal out of the way, of all moral and governmental obstacles to divine forgiveness and acceptance of sinners. The Atonement, once made, enables God to forgive sin consistently with His own character, and the necessity of the divine government. Sin must be expiated in some way before God can be propitiated. Rom. 3:26; Heb. 9:28; 10:12, 26; I Peter 3:18.

II. In its humanward bearing, the overcoming of man's alienation and enmity, and the winning of his love and confidence. II Cor. 5:19.

The Necessity of the Atonement.

I. The universality of sacrifice for sin. This is found among all nations and expresses the general consciousness of the race of the need of expiation.

II. The individual consciousness of guilt, demanding atonement before conscience can be satisfied. Micah 6:6.

III. The express word of God. Heb. 9:22, 23.

Objections Made to This Necessity.

I. That men forgive and are required to forgive without an atonement.

The answer is simple:—The cases are not analagous. Man and his fellows are equals, both subjects, both sinners. God is sovereign and ruler, as well as Father, the lawmaker, and executor of the law. Human governors and rulers do not readily and always and without satisfaction forgive. They cannot do so in justice. They do punish and demand satisfaction for violated law, and without this there would be an end of all government and law.

II. That it is unjust to inflict the penalty due the guilty on another who is innocent.

Answer:—This would be so if the penalty were arbitrarily inflicted. But Christ suffered voluntarily. Vicarious suffering of the innocent for the guilty is not uncommon under the divine government. Parents endure and suffer and sacrifice for their children. Patriots die for native country. Indeed many of our blessings come to us through the vicarious sufferings of others.

III. That the doctrine loosens moral obligations and encourages sin.

Answer:—This objection is very old. Rom. 6:15. The expiatory death of Christ for sin is the strongest expression of divine wrath against sin.

The Extent of the Atonement.

I. It is a universal atonement as over against the views held by the Reformed or Calvinistic Church.

The Calvinistic churches teach that Christ died only for the elect. The Lutheran teaching is that Christ's death was not only sufficient but was de-

signed as an atonement for the sins of the whole world, that the offers of salvation on the part of God are sincere and hearty to all who hear them, and that if any refuse and perish it is because they are unwilling to be saved, and not because God does not desire their salvation. John 1:29; 3:18; 6:51; 12:37; Rom. 5:18-21; II Cor. 5:14, 15, 19; Heb. 2:9; I Tim. 2:6; 4:10; I John 2:2; Matt. 23:37; I Cor. 8:11; Heb. 10:26-29.

II. It is a perfect and complete atonement. The Romish view maintains that the atonement secures pardon for original sin only, and delivers from external punishment only, and that sins committed after baptism must be expiated by the individual. From this view arises the whole system of penalties in the Roman Catholic Church. This view contradicts the word of God which affirms:

A. That there can be no other sacrifice for sin. Heb. 9:25-28; Heb. 10:14.

B. That pardon of sin is always referred to the atonement of Christ and never to any human expiation. I John 1:7; I John 2:1-2.

C. Christ ever lives to intercede or plead for sinners. Heb. 7:25.

The Intercession.

Christ as our High Priest makes intercession for us at the court of heaven. This He will do until the end of His mediatorial reign. This He is qualified to do because He possesses a common nature with ours, and two natures in one. Heb. 4:15; Heb. 2:17-18.

The ground of His intercession is the atonement made by Him. He presents before God His own infinite sacrifice for sin. Eph. 1:6, 7; Heb. 4:14-16.

CHAPTER XV.

CHRIST'S WORK AS KING.

That He is King is expressly declared in the Scriptures. Ps. 2:6; Isa. 9:7; Jer. 23:5; Zech. 9:9; Matt. 21:15, 27; John 1:49; Rev. 19:16.

I. The grounds of Christ's kingly office are twofold,—His nature as God and His mediatorial work.

II. The scope of Christ's kingly office includes His reign in the heart, in the Church on earth, and in the Church Triumphant in Heaven. Matt. 4:17; 6:33; Mark 10:15; Luke 17:21; Acts 1:3; Rom. 14:17.

III. The time of His entrance upon His kingly office. The full assumption of His mediatorial throne dates from His ascension to the right hand of God.

IV. The nature of Christ's kingdom.

A. The King himself is a spiritual ruler with His seat in Heaven. John 18:36.

B. His office is not derived in any succession or appointment of men.

C. His subjects are renewed, spiritual beings. Eph. 2:19; Phil. 3:20; John 1:12.

D. His government is spiritual. Rom. 8:9-15; I Cor. 3:16; I John 3:24.

E. His instruments and agencies are spiritual.

V. The administration of His Kingdom.

A. By providential oversight.

B. By the Holy Spirit.

C. By His appointed Ministry, Word, and Ordinances. Matt. 28:18-19; Acts 20:28; Eph. 4:8-13.

VI. Relation of the Kingdom of Christ to the state and civil authority.

A. The Church and the State are separate.

B. The Church owes submission and obedience to all that has to do with lawful government.

C. The State owes protection to the Church in the exercise of her just rights.

D. The State is in a sense, also, a divine institution. Rom. 13:1-6.

E. Every nation should acknowledge Christ as the supreme ruler of the earth.

CHAPTER XVI.

THE MISSION OF THE HOLY SPIRIT.

I. The redemption provided by our Lord must be applied. The agent who applies redemption is the Holy Spirit.

As Christ wrought out redemption through His sacrificial efforts, so the Holy Spirit makes redemption effective.

II. He announces and offers salvation to men, through the means of grace, and prepares their hearts, enabling them to appropriate it to themselves. (*Blomgren*).

III. He could not enter upon the full exercise of His office before the work of redemption had been completed, and Christ had ascended to the right hand of God. (*Blomgren*).

CHAPTER XVII.

THE ORDER OF SALVATION.

The Call.

I. This is the first thing in the order of salvation. By this we mean the setting forth of the divine provisions made, and the invitation to sinners to partake. This call comes through the Holy Spirit, that is, it comes through various means, chiefly through the Word and the Sacraments.

II. The call is general and special. The general call is that which comes through the awakening of desires for salvation, the realization by man of his own religious need. Such a call comes to all men. The special call is the gracious invitation of the Gospel which comes to all who hear it.

III. The call is both external and internal. The external call is the outward message coming through the proclamation of the Gospel in any form. The internal call is the Holy Spirit's influence within the mind and heart, through the Word.

Spiritual Illumination.

This is the illumination of the heart and understanding by the Holy Spirit through the Word, concerning the truth as it is in Christ Jesus. The natural man is in darkness. In this state he cannot receive the things of the Spirit. Eph. 4:18; 1 Cor. 2:14.

Repentance.

Repentance is a change of mind, i. e., a change of the understanding, the heart, and the will. It is the work of the Holy Spirit. The Augsburg Confession, Article XII, teaches that repentance consists of two parts,—contrition and faith.

I. Contrition. Contrition embraces:

A. A knowledge of sin.

B. A sense of divine displeasure towards sin.

C. Self condemnation.

D. True humiliation before God.

E. Sincere confession.

F. Genuine hatred of sin and turning away from it. Contrition is brought about by the Holy Ghost through the law and through the Gospel.

II. Faith. It may be defined as personal trust in Jesus Christ alone for salvation. Contrition is a change from sin; faith is a change to Christ and His righteousness. Without faith, contrition is nothing. Faith consists of:

A. Knowledge, or spiritual insight.

B. Assent, or the intellectual acceptance of the Gospel.

C. Confidence, or trust, which is the chief thing in faith. Knowledge may exist without faith, and assent may come short of saving faith. John 1:12; Rom. 4:21; Rom. 10:10; II Cor. 3:4; Eph. 3:12; Heb. 11:1.

Regeneration and Conversion.

These terms are sometimes used in a general sense to express the change of heart or soul of the sinner

whereby he becomes a new creature in Christ Jesus. Thus they are used as synonyms. But more strictly, they signify things widely different and distinct. Regeneration is the work of the Holy Ghost by which he makes us new creatures in Christ Jesus. John 3: 3; Gal. 6:15; I Peter 1: 23. Conversion is the turning of the soul itself to God, and may be defined as the work of the Holy Ghost whereby we turn from darkness unto light, and from the power of Satan unto God. Acts 3:19; I Peter 2:25. In the one we may be said to be passive; in the other we are active, but the Holy Spirit is active in both as their origin and predisposing cause. The one is a change wrought in the nature and disposition of the soul; the other is the action of the soul itself, thus changed and quickened by the Spirit. We cannot separate the two in fact, for the two words cover the one great change.

Justification.

Justification is the act of God whereby for Christ's sake He counts the believer righteous.

I. Justification is a forensic act and means to count or reckon the believer just, not to make just.

II. The source of Justification is the grace of God. John 3:16; Rom. 3:24; 8:33.

III. The ground of Justification is the perfect righteousness of Christ Jesus,—the merit of Christ. Rom. 3:24; 8:1; 10:4; I Cor. 1:30; II Cor. 1:21.

IV. The instrument of Justification is faith.

Sanctification.

The word "sanctification" involves the idea of setting apart or consecration. Sanctification is the process of making holy.

I. Regeneration begins the new life, sanctification continues the work begun in regeneration. Regeneration is accomplished at once; sanctification is progressive through life. Eph. 5:26; I Thes. 4:3.

II. Justification is the act of declaring holy; sanctification is the process of making holy. Justification precedes sanctification. Justification is instantaneous and complete; sanctification is progressive and permits of degrees. Justification frees from the guilt of sin; sanctification cleanses from sin itself.

The Mystical Union.

This union is the permanent relation established in and through regeneration and faith, between Christ and the believer. It is called the Mystical Union, not to indicate that it is unreal, but that it is mysterious and beyond comprehension. I Cor. 6:15-17; Gal. 2:19-20; 3:27; Eph. 5:30; II Peter 1:4; John 17.

CHAPTER XVIII.

THE MEANS OF GRACE.

The Means of Grace are the Word and the Sacraments. These are the means or agencies through which the Holy Spirit ordinarily works.

By the Word, is meant God's revealed truth, whether in written or oral declaration, whether preached or read.

I. The Word is the chief means of grace. Rom. 10:14, 17.

II. It is the comprehensive means. The others are effectual only when connected with it. The Sacraments are called "The Visible Word."

III. The Holy Spirit is always in the Word.

IV. While the Word always has in itself divine efficiency, it is not irresistible. It always has power, but it may be withstood and thwarted.

(For further discussion of this topic, refer to the chapters on Inspiration, Canonicity, etc.)

CHAPTER XIX.

THE SACRAMENTS.

The word "Sacraments" comes from the Latin "sacramentum," which means anything consecrated or devoted. This is a translation of the Greek word "musterion," which means any solemn rite or religious ceremony.

A Sacrament is a divine ordinance, instituted by Christ himself, in which, by means of an outward and visible sign, invisible grace, or the purchased blessings of salvation, are set forth, offered, and sealed to those who are truly in covenant relation with Him.

The Roman Catholic Church holds to seven sacraments: Baptism, The Lord's Supper, Confirmation, Penance, Extreme Unction, Ordination, and Marriage. Protestants hold that there are only two: Baptism and The Lord's Supper.

The Design of the Sacraments.

I. They are signs of great truths.

II. They are means of communicating the blessings signified.

III. They are seals to believers of their interest in salvation. Mark 16:16.

IV. They are a badge of distinction between believers and the world.

The Efficacy of the Sacraments.

I. The Romish view. They teach that the Sacraments do actually convey to every recipient, not interposing a positive resistance, the grace of salvation. They claim that their benefits do not depend on faith, but on the inherent virtue of the Sacraments themselves.

II. The Zwinglian view. This is that the Sacraments simply signify or represent, in a symbolical manner, the promised blessings.

III. The Lutheran view. This is that they not only signify, or represent, but are a means of conveying the grace signified, and are seals of that grace. They do this not by the mere operation of the Sacramental elements, but by the divine appointment and promise and power of the Holy Spirit, which accompanies the ordinances in their use, in the exercise of faith. Rom. 2:24-29; Gal. 5:6; 6:15; I Cor. 11:27-29; Col. 3:11.

The Necessity of the Sacraments.

I. They are not necessary in the sense that God could not dispense with them, or that He could not have saved man without them.

II. They are necessary because they are divinely appointed means of grace. Matt. 28:19; I Cor. 11:25, 26.

CHAPTER XX.

THE SACRAMENT OF BAPTISM.

The divine authority for baptism is proved:

I. By the express command of Christ. Matt. 28: 19; Mark 16:15, 16.

II. By the example of the Apostles. Acts 2:41; 8:12; 9:18; 10:47, 48; Gal. 3:27.

The Design of Baptism.

I. To signify the renewing and cleansing of the soul by the Holy Ghost, or its regeneration. John 3: 5; Isa. 44:3; Ezek. 36:25, 27.

II. To serve as a means of conveying the blessings of divine grace in regeneration to those who believe, or are proper subjects of Christian baptism. Mark 16:16; Acts 2:38; Eph. 5:26; I Peter 3:21; Titus 3:5-8.

III. To seal to God's people their interest in all the blessings of the covenant. Rom. 4:11; Gal. 3:27.

IV. To distinguish Christians, as the disciples of Christ, from the world. It is the external badge of Christian discipleship.

The Subjects of Baptism.

I. Adults who through the Word have been brought to repentance and faith. Acts 2:41; 8: 12, 13, 38; 10:44-46.

II. Children of believing parents and of others whose training in Christian truth is assumed by be-

lievers. The following are some of the proofs that children are proper subjects for baptism:

A. From the nature of the Church and the covenant which God has established. The Church is one and the covenant is one, under different dispensations from Abraham to the end of the world. Gen. 17:2-8; Gal. 3:10-19.

1. In this covenant infants were expressly included. Gen. 17:10-14.

2. In the new dispensation, baptism takes the place of circumcision.

3. If children were once included by divine command, they cannot be excluded except by a similar command.

B. From the teachings and actions of Christ.

1. He directly indicated the right of children to a place in His church. Matt. 19:14; Luke 18:15-17; Mark 10:14.

2. He gave instructions that included the Christian care of children. Matt. 28:19-20; John 21:15.

C. From the practice of the Apostles. There are ten cases of baptism in the New Testament and at least five of these are household baptisms. Acts 10:48; 16:15, 32, 33; 18:8; I Cor. 1:16.

D. From the practice and testimony of the early Church Fathers.

1. Justin Martyr, (A. D. 165) born about the time of the death of the last Apostles. He compares baptism with circumcision and regards the one as coming in the stead of the other.

2. Irenaeus, (A. D. 125-202). He speaks of

"infants and children, and boys, and youths, and old men," as born again.

3. Tertullian, (A. D. 160-220). He urges some objections against infant baptism, but these objections prove that the practice of baptizing children prevailed.

4. Origen, (A. D. 185-253). He says that, "Baptism is given to infants." He calls the baptism of infants an Apostolic tradition. He himself was baptized in infancy.

5. Cyprian, (A. D. 200-258). He, and the entire Council of Carthage, in 252 A. D., gave it their unanimous sanction.

6. Augustine, (A. D. 354-430). In his day infant baptisms were the universal practice of the Christian Church and from his day to the sixteenth century.

The Mode of Baptism.

I. The mode is not a vital matter. The Baptists claim that it is.

II. Pouring or sprinkling is the most appropriate mode.

III. The original word (*baptidso*) does not define mode, since it as often means one thing as another and is used when it cannot mean immersion. Mark 7:1-4; Matt. 15:2; Luke 11:37-39; I Cor. 10:2.

IV. The symbolical import of Baptism is clearly in favor of sprinkling.

V. The Baptism of the Holy Ghost is always represented as a pouring or affusion, and water Baptism symbolizes the Baptism of the Holy Ghost.

CHAPTER XXI.

THE LORD'S SUPPER.

It is called: The Eucharist, The Sacrament of the Altar, The Communion.

The Lord's Supper is that Sacrament in which, by the institution and word of Christ, bread and wine are made to the believer, the "Communion of His body and blood," and a memorial pledge of His saving grace.

The Three Necessary Things.

I. The elements of bread and wine. The bread need be only ordinary bread. The wine is the "true fruit of the vine." Matt. 26:29. (See Schmidt's Dogmatics, page 576).

II. The words of institution. The use of these words is the true and one consecration. Matt. 26: 26-28; I Cor. 11:23-26.

III. The distribution and partaking of the elements thus set apart.

The Design of the Lord's Supper.

I. It was evidently intended to supercede the Old Testament Passover rite. I Cor. 5:7.

II. To be a memorial of Christ's sacrificial and atoning work. I Cor. 11:24-25; Luke 22:19.

III. To be an assurance, pledge, and seal, to believers of the remission of their sins.

IV. To be communicative to the recipient, of the body and blood of Christ. I Cor. 10:16.

V. To carry forward the strengthening, redeeming and purifying work of sanctification.

VI. To be a bond of union among all believers. I Cor. 11:17-21.

Different Views As to Its Nature.

I. The Romish doctrine of transubstantiation. This is that by the act of priestly consecration, the whole substance of the bread and wine is converted into the real body and blood of Christ. This view underlies the worship offered to the consecrated elements in the elevation of "The Host" and the processional adoration.

II. The Zwinglian interpretation. This makes the bread and wine mere memorials of Christ as absent in Heaven. The word "is" simply means, "represents," or "signifies." This view has been adopted by many in the various non-Lutheran Churches.

III. The Calvinistic view. This is that the glorified Christ is absent in Heaven, yet He is efficiently present through the Holy Ghost, communicating to the true believer all the benefits of the atoning sacrifice.

IV. The Lutheran view. This, in general statement, teaches that while the elements remain unchanged, the bread and wine, not merely figuratively but really, become the communion of the glorified body and blood of Christ, after a supernatural, divine, and heavenly manner or mode of presence. The Church rejects not only the doctrine of transubstantiation, but also consubstantiation, which means a union by comixture of substance; also impanation, which means an inclusion of even the corpuscles of Christ's body and blood; also subpanation, which means under the bread.

CHAPTER XXII.

THE CHURCH.

I. The Church is the congregation of believers in which the Gospel is correctly taught, and the Sacraments are properly administered.

II. The New Testament gives two distinct applications to the term:

A. To the particular local congregation or community of believers, as the "Church at Jerusalem," the "Church at Corinth." Acts 8:1; I Cor. 1:2.

B. As a designation of the whole or universal body of those who profess the Lord Jesus Christ. Matt. 16:18; Eph. 1:22; Col. 1:18; I Tim. 3:15.

III. Distinctions in application of term.

A. Church Militant and Church Triumphant.

B. Church Visible and Church Invisible.

The Scriptures justify such a distinction. Matt. 13:27-30; Matt. 13:47, 48; I Cor. 5:4, 5; Acts 8:13-21; II Tim. 3:5.

IV. The Origin of the Church.

A. As to its authorship, it is divine. Matt. 16:18; 18:17; I Cor. 12:25-28.

B. The beginning dates back to the earliest movements in God's plan of salvation. From the beginning until now the Church is the same.

V. The Distinct Forms of the Church.

A. Patriarchal.

1. The Pre-Abrahamic. Gen. 4:3-5, 26; 6:18.
2. The Abrahamic. Gen. 12:1-3.

B. The Hebraic. This form dates from the Exodus to the New Testament dispensation.

C. The New Testament Church. The characteristics of the Christian Church are:

1. Unity.
2. Holiness.
3. Catholicity.
4. Apostolicity.

CHAPTER XXIII.

THE STATE OF THE SOUL AFTER DEATH.

What death is, we do not know, as we do not know what life is. It is ordinarily understood as the separation of the body and soul, followed by the return of the body to the dust, and the entrance of the soul into the state to which it is assigned by the Creator and Judge. Eccl. 12:7.

Various terms are used in Scripture to convey the idea of death. Deut. 32:50; Josh. 23:14; Acts 5:10; II Cor. 5:1; 5:8; II Tim. 4:6; John 11:11; I Thes. 4:14.

The Bible teaches that the cause of death is sin. Gen. 2:17; Rom. 5:12-14; I Cor. 15:21-22.

I. Concerning the state of the soul after death the Scriptures teach:

A. That it will be one of separation of the soul from the body.

B. It will be a state of conscious activity.

C. To the righteous, a state of blessedness; to the wicked, one of misery. Prov. 14:32; Luke 23:43; Acts 7:59; II Cor. 5:1-8; Phil. 1:23-24; I Thes. 5:10.

D. The chief terms employed in the Bible to express the place of the departed are:

1. In the Old Testament, "Sheol," used to signify the other world, or the receptacle of the

dead, including sometimes at least both body and soul.

2. In the New Testament, "Hades," in much the same sense as "Sheol," the invisible world.

3. The abode of the blessed is called "Paradise," and of the lost, "Gehenna." "Paradise" occurs three times in the New Testament. Luke 23:43; II Cor. 12:4; Rev. 2:7. "Gehenna" is used at least twelve times in the New Testament and always in connection with the world of torment.

II. The Intermediate State. The following are the different views held regarding the Intermediate state:

A. That of the materialists and some others, who hold that the soul remains in a state of unconsciousness, or sleep, until the resurrection.

B. That of the Romanists, who hold to several different places or receptacles for the dead, —Heaven, Limbus Patrum, Limbus Infantum or Puerorum, Purgatory, and Hell.

C. That of Protestants generally, who hold to the departure of the soul to a state of conscious blessedness or of conscious misery. I Sam. 28: 9-20; Matt. 17:3; Luke 23:43; Acts 7:59-60; II Cor. 5:1-8; Phil. 1:23-24; I Thes. 5:10; Rev. 5: 9; 6:9.

Under this general view there is considerable difference of opinion, chiefly with respect to the question of an intermediate place. It is certainly necessary to distinguish between an intermediate place and an intermediate state. An intermediate state seems

to be necessary from the very nature of the case, while the other, an intermediate place, is a point upon which the Scriptures furnish very little light. A further distinction must be made between blessedness and glory. It may be said that the righteous enter into blessedness at their departure out of this world but that they enter upon their glory after the resurrection and the final judgment.

CHAPTER XXIV.

THE SECOND ADVENT.

I. The Holy Scriptures lead us to expect and believe that Christ will in person revisit the earth. Acts 1:11; I Cor. 11:26; 15:23; I Thes. 2:19; 3:13; 4:15, 16; 5:23; Heb. 9:28; II Peter 1:16; I John 2:28.

II. The specific time of His coming has not been revealed to us, nor can we know it. Matt. 24:26; Mark 13:32; Luke 12:40; Acts 1:6, 7; I Thes. 5:1-13; II Thes. 2:1-2; II Peter 3:10; Rev. 16:15.

However the Holy Scriptures do give certain signs by which His approach may be known.

1. The universal preaching of the Gospel. Matt. 24:14; Mark 13:10; Acts 1:8.

2. The conversion of the Jews in large numbers. Rom. 11:25, 26.

3. The decline and oppression of the Church. Matt. 24:11; I Thes. 2:3; II Thes. 2:3, 4; II Tim. 3:1; II Peter 3:3, 4; I John 2:18.

4. Extraordinary historical events. Matt. 24:6-8; Luke 21:9-11.

5. Extraordinary occurrences in the physical world. Matt. 24:29-31; Luke 21:25-28. (*Jacobs*).

III. The manner of His coming. It will be a personal coming of Christ in power and great glory; terrible and unexpected to the wicked, but bringing unspeakable joy to the saints. (*Blomgren*). Acts 1:11; I Thes. 4:16-18.

For a further discussion of this subject see: Augsburg Confession, Article XVII; Jacobs' Summary of Christian Faith, Chapter 37.

CHAPTER XXV.

THE GENERAL RESURRECTION.

I. This is purely a doctrine of divine revelation. The Scriptures teach:

A. That the bodies of the dead shall be raised up.

B. They shall be reunited to their spirit, and that, thus reunited they shall continue their future existence. Job 19:25-27; Ps. 49:15; Isa. 26:19; Matt. 22:23-33; John 5:21-29; 6:39-40; Acts 24:14, 15; I Cor. 15; Phil. 3:21; I Thes. 4:13-17; Rev. 20.

II. The Resurrection Body. The Scriptures teach that the resurrection body will be immortal, incorruptible, spiritual. I Cor. 15:42-44.

The pattern of our resurrection body is Christ's own resurrection body. We are to be raised in His likeness. Phil. 3:20-21; I Cor. 15:49; 1 John 3:2.

Christ's resurrection both secures and illustrates ours. The resurrection of our bodies is preliminary to the Judgment at the last day. It precedes it and is essential to the great reckoning. It is this truth, especially the resurrection of our bodies, which sheds light upon the doctrine of our immortality. It is by His death and resurrection that Christ has brought life and immortality to light.

CHAPTER XXVI.

THE JUDGMENT.

I. The evidence for a future Judgment is indisputable.

A. The express and full testimony of the Scriptures establishes this doctrine.

B. The universal conviction of mankind must be considered. This conviction is based, in part perhaps, upon the intimations of our own consciences, tradition, and the lot of mortals in this world, virtue not always receiving its full reward, or vice its full punishment, here. Matt. 11: 24; Acts 17: 31; 24: 25; Rom. 14: 10, 12; II Cor. 5:10; II Tim. 4:1; Heb. 9: 27; II Peter 3: 7; Jude 6; Rev. 20: 11.

II. The judge of the world is Jesus Christ. Matt. 25: 31; John 5: 22, 23, 27; Acts 10: 42; II Tim. 4:1.

III. The Subjects of the Judgment will be:

A. All human beings of every age, nation, and race. Matt. 25:37-46; II Cor. 5:10; Rev. 20:10-15.

B. All evil angels. II Peter 2: 4; Jude 6.

IV. The Time of the Judgment.

A. The exact time when the Judgment will take place has not been revealed. The relative time is after the resurrection. The one is preparatory to the other. The decision of that Judgment will be irrevocable. Luke 13: 25; 16: 26; Rev. 22: 11.

B. Whether the Judgment will be external, visible, and formal, or only moral, is a matter of some difference of opinion. The teachings of the Scriptures seem to be that it will be open, and visible, and not simply moral. Rev. 20:12.

V. The Destiny of the Earth.

A. This earth will be subjected to a burning by fire. II Peter 3:7-10.

B. The process is described thus: "the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth shall be burnt up, the whole being subjected to intense heat by fire. II Peter 3:10, 12.

C. The effect of this conflagration will be, not annihilation but purification. The earth shall not be destroyed but renovated. Rom. 8:19-23; Rev. 21:1-5; II Peter 10:13.

CHAPTER XXVII.

ETERNAL LIFE.

I. Heaven is to be the believer's future home

A. The Scriptures teach that Heaven is a place, as well as a state of blessedness. Exactly where it is located, is not clearly revealed. It is where God is and may include this earth renovated. John 14:2, 3; 17:24.

B. The blessedness of Heaven may be viewed:

1. Negatively. There will be no sin there but perfect deliverance from sin and from all its consequences, that is from the power of the world, the flesh, and the devil, from death temporal and spiritual, from all sorrow, pain and suffering of every kind.

2. Positively. Heaven will consist in the perfection of the entire man, soul and body; in the vision of God and fellowship with the angels and the redeemed. That there will be degrees of blessedness and glory seems very evident from the very nature of the case as well as from the teachings of Revelation. All will be blessed but each in his own order or degree according to his capacity. This blessedness will be according to capacity.

II. That the future state is eternal in duration can be easily proved from the Scriptures. This has not been questioned by any who believe in a future life. The doctrine of immortality implies it.

CHAPTER XXVIII.

ETERNAL PUNISHMENT.

I. The Scriptures teach both that there is a Hell and also that it is a place. The adverbs of place, "where" and "there" are used in speaking of it. It is called "the place of torment." Luke 16:28; Matt. 3:12; 22:13.

II. Various names are given to the place of punishment, such as Sheol, Hades, and Gehenna. Of these Sheol, in the Old Testament, and Hades, in the New Testament, are used to describe the place of departed spirits rather than the specific place of punishment or the place of blessedness. The word Gehenna, however, always refers to the place of punishment. Matt. 5:22, 29, 30; 10:28; 18:9; 23: 15, 33; Luke 12:5; Mark 9:43-45; Rev. 9:2; 19:20; 20:10; 21:8.

III. Hell as a state. Hell is a state as well as a place. It is called the "second death," "outer darkness," "blackness of darkness," "everlasting fire," "smoke of torment," "unquenchable fire," "fire and brimstone," "everlasting destruction." Rev. 21:8; Matt. 8:12; Jude 13; Matt. 25:41; Luke 3:17; Rev. 14:10, 11; II Thes. 1:9.

These terms may in part, at least, be figurative and in part they may be literal, but it matters little so far as the conclusion is concerned whether they are to be interpreted literally or figuratively.

IV. The nature of future punishment.

A. Negatively. There will be in Hell the absence of all good, exclusion from the glory of God, from the society of the good, from all remedial agencies, from all hope.

B. Positively. Internal punishments will be there such as remorse, the rage of unbridled passions, the consciousness of lost condition, the abandonment of hope.

V. The following are the arguments which prove that future punishment is eternal:

A. The entire absence in the Scriptures of any intimation of the pardon and restoration of those who die out of Christ. No passage can be cited anywhere in the Bible that distinctly teaches pardon beyond this present world. The contrary is everywhere taught or distinctly implied. The Scriptures expressly declare, "after death the judgment."

B. The words used in Scripture to describe its duration naturally, if not necessarily, mean "forever" or "forever and ever." These words may sometimes be used to express a duration short of eternity, but it is when they are limited by the nature of the subject. These terms are applied to God and to Heaven. Matt. 19:29; II Cor. 9:9; Rom. 16:26; Heb. 9:14; Mark 10:30; John 6:57, 58; 3:15; I Tim. 1:17; I John 2:27; Rev. 1:18.

These same terms are applied to future punishment. Matt. 18:8; Matt. 25:41; Mark 3:29; II Thes. 1:9; Heb. 6:2; Jude 13.

C. The Scriptures present a direct contrast between the blessedness of the righteous and the torment of the wicked in which the same words are used to express the duration of both. Matt. 25:46. The word translated "eternal," is used only twice in the New Testament, once in Rom. 1:20 (applied to God), and the other time in Jude 6 (applied to the punishment of the wicked). Matt. 25:41; Rev. 20:10.

D. Again, words are employed which express this truth in a negative way, such as Matt. 5:20; John 3:36; Mark 9:43-48. Moreover, the sin against the Holy Ghost is expressly declared as having no forgiveness either in this life or the one to come. Matt. 12:31; Mark 3:28-29; Luke 12:10.

E. The future state is represented in the Bible as a fixed one, in which no change of character will take place and no change of conduct. Luke 16:26; Rev. 22:11.

VI. Universalism. Universalism, in the common acceptance of the term, is, that there will be no punishment whatsoever hereafter. This view has been losing caste among Universalists themselves, many of whom admit it to be inconsistent with the teachings of the Bible and the fitness of things. Passages usually quoted to support Universalism: Rom. 5:18; I Cor. 15:22; Eph. 1:10; Col. 1:19, 20; I Tim. 2:4.

A. A fair exegesis of these passages does not exhibit the doctrine alleged.

B. The principle of the analogy of faith requires that such passages should be interpreted

in harmony with the general and clear teaching of the inspired Word.

VII. Restorationism. Restorationism maintains that, although a limited punishment will be visited upon the wicked, all will be finally restored to holiness and blessedness. Against this theory are the positive statements of the Scriptures, many of which have already been examined elsewhere.

VIII. Objections to eternal punishment.

A. It is charged that the eternal punishment of the wicked is against the justice of God. It is said that punishment should be in proportion to guilt, that sin is temporary, at most for only a few years, and that therefore punishment cannot be everlasting.

To this we reply:

1. That we are incompetent judges in such matters.

2. Such a judgment is false because it is based upon a false view of the case. The enormity of guilt of sin is not measured by the length of time employed in its commission. An individual, by a single act, taking a few seconds to commit, may brand himself a murderer and forfeit his life. By a single act of folly or imprudence, deeds of infamy may be perpetrated that will blast for life their victims.

B. It is said that it is opposed to the mercy of God.

These two objections are mutually destructive of one another. Both cannot be fairly maintained by the same parties. If eternal punish-

ment is forbidden by divine justice, then there is no room for the exercise of divine mercy in not visiting punishment. If the mercy of God pleads for a mitigation of punishment it must be because justice may rightly demand such punishment.

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